CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR. SATURDAY, MARCH 29, 1828. VOLUME V....NO. 10.

CONDITIONS.

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INTERESTING MEETING OF JEWS IN LONDON.

An extraordinary movement has recently taken place among the Jews of London, in consequence of an imperial Ukase, abridging the privileges of their brethren in Russia It enacts that those Jews who have followed trades and handicrafts in the Provinces exclusively appointed for their residence, (Lithuania, &c.) shall no longer carry on those employments in the interior government of Russia; nor remain even for commercial purposes, without express permission from the public authorities. Rabbins and other religious functionaries are to be banished from the country, immediately on the discovery that they are such.—The gentleman who conveyed a copy of this decree to London, saw respectable Jews and Jewesses who had resided in Russian towns for sixteen and even twenty years, after soliciting in vain a respite of a few days and for leave to depart by sea, compelled to break up their establishments suddenly, and hasten to the frontiers by the route prescribed.

On receipt of this information in the British Metropolis, a public meeting of Jews was convened (Oct. 5th.) at the London Tavern.—E. Levy, Esq in the chair,—and after several spirited addresses, resolutions were passed expressing the sympathy of the meeting for their afflicted brethren. It was also agreed that the Chairman should draft an Address to the Jews of England, to be submitted at an adjourned meeting on the 19th of the same month, at which time it was accordingly read and *unanimously adopted.* The following extracts, coming as they do from a people who are proverbially "stiff necked and gain-saying," cannot fail to be read with interest.

Keenly do we feel that part of the said decree which while it tolerates, under some marked restrictions, the settlement of a certain class of our brethren, excludes from the benefits of such toleration all their religious functionaries.

If the dispersion of our nation and the calamities we have endured are the result of our departure from the laws of our Almighty King, what must be the condition of those who will be reduced to a state of ignorance and degeneracy unexampled in the history of our nation, when deprived of religious instruction?

If we and our forefathers, blessed with the means of acquiring knowledge, have been too much estranged from our God, what will be the condition of those who are to come after us, if such persecutions should become general? and if one potentate can thus cruelly persecute our race, what is to prevent the imitation of his example, but our appeal to those feelings of compassion, and that sense of justice, which belongs to civilized man?

What but humble and contrite supplication to that great Being who hath succored our people in all ages, and who hath often turned the curses and oppressions of man into the means of making to himself a glorious name, as our preserver and deliverer?

Calamitous and distressing as this particular persecution is, its force is greatly increased when considered in conjunction with other persecutions which have operated within these three years past to the injury of our afflicted brethren in different parts of civilized Europe; such as those in Lubec, Bavaria, Duchy of Altenburg, and that in contemplation at Darmstadt; the different oppressive edicts of the Pope; and, lastly, the cruel and demoralizing laws which are even now operating in Frankfort.

All these persecutions manifest a prevailing spirit which should alarm the Israelites of all countries and climes, and incline us to rouse our hitherto but too dormant feelings, and to search our ways; that so, by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen and still surround us; that we may acknowledge the justice of our Creator, even the King of Israel, and own, that these, as well as all other chastisements which have been heaped upon our devoted heads, are as it respects the Almighty, merited by our sins and those of our forefathers, as denounced by our lawgiver and prophets.

This meeting do therefore think it a solemn duty, which they owe to themselves, to their children, to the whole house of Israel, and their God, to call upon their brethren in Great Britain to assemble, in order to consult upon the best means of arousing the attention of the whole house of Israel to the cause of all its evils, to ascertain their extent, and to point out the most likely means of averting further persecutions, and uniting us once more as a family 'dear to one another, and beloved of the God of heaven and earth.

"The cause of all its evils." A momentous inquiry truly! What if it should be found in their long and obstinate rejection of the Prince of Life? What if, in seeking to be united, they should become one in Christ Jesus? What if, as the result of the present movements in the East, the Turkish Empire should fall; and amid the jealously of rival interests, Palestine be given to its rightful inheritors?—*Conn. Ob.*

GERMAN MISSION TO LIBERIA.

The last number of the African Repository, just received, contains a letter from Rev Dr. Blumhardt, Principal of the Missionary Seminary at Baise, (Switzerland,) to the Directors of the American Colonization Society, in which, after mentioning the appointment of Messrs. Handt, Sessing, Hegele, Wulff and Kissling, as missionaries to the Colony at Liberia and the neighboring tribes, (whose departure from England for that destination we have already announced,) says,—

These five single Missionaries, whom only the love of Christ urged to leave their country and relations, and go to Africa, and who are ready to spend and to be spent, for the salvation of their Negro Brethren, enjoy our full confidence, and we beg leave to recommend them, with heart felt concern, to your Christian kindness and protection. We trust that you never shall have occasion to repent of any friendship and assistance you will be kind enough to shew them; and all which Christian interest and zeal for the welfare of Africa, leads you to do for these humble messengers of Christ, is, you know, done for the holy cause of that gracious Lord, who has promised to reward abundantly, even the cup of fresh water offered to one of his servants; and every mark of help and support shown to our beloved Missionaries, will be looked at with cordial thankfulness, and gratitude, not only by our Committee, but also by the numerous friends in Switzerland and Germany, who are wishing well to our undertaking.

We and our Brethren are well aware that trials will not fail, but we hope the Lord, whose work it is, will give us perseverance to overcome them in the might of his strength, and we pray fervently, that our Almighty Lord, may particularly preserve the life and health of his servants, to the glory of his holy name, and make them a blessing, and a means of enlightening and of salvation, to many an immortal soul ransomed, as ours, with the precious blood of Christ. Permit me to solicit, that they may also have a share in your prayers before the Throne of Grace.

THE EARLY WALDENSES BAPTIST.

Mr. Jones' well known history of this people, has recently been attacked by Mr. Acland, who strenuously claims the Waldenses for the Episcopal church From a notice of this dispute, in the Particular Baptist Magazine, we lay before our readers the following passages, which cast some light upon this controversy.—*Col. Star.*

"There remains only one point more for us to examine on this disputed subject, and that relates to the article of baptism. That infant baptism in now the received practice throughout the valleys of Piedmont, is abundantly attested by the respectable gentlemen who have lately visited them. The only question is, what was the general practice among their forefathers. Mr. Jones, in his late Preface, had insisted on their being Antipædobaptists, and Mr. Acland labors hard to disprove the fact On this subject the following things, however, are indisputable.

1. Wherever the subject of baptism is mentioned in their Confession of faith, the baptism of adults is either expressed or implied. "We consider the sacraments as signs of holy things," say they, "or as the visible emblems of invisible blessings. We regard it as proper, and even necessary; that *believers use these symbols*, or visible forms when it can be done." And "we acknowledge no sacrament (as of divine appointment) but Baptism and the Lord's supper." Waldensian Confession of 1120. Jones' Hist. volume ii.

Again, in another of their Confessions, it is said "We believe that in the ordinance of Baptism, the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us—namely, the renovation of our minds and the mortification of our members through Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, *previously professing and declaring our faith and change of life.*" *Ibid. p.* 51, 2.

Mr. Acland has furnished us with another of their Confessions, published in 1655, the 29th article of which is in these words: "That baptism is a testimony of our adoption, that we are washed by it from our sins in the blood of Christ, and renewed by it to holiness of life." *Compendium of the History of the Vaudois*, p. cxv. This, it is manifest, is applicable to believers *only*—for, if we enquire at the New-Testament, who are they that are *adopted* into the family of God? the apostle Paul answers, "Ye are all the children of God *by faith* in Christ Jesus," Gal. iii 26. It is by faith in Christ's blood that our souls are purified from sin, Rom. iii. 25, and baptism is the sign or emblem of this, it is a spiritual purification, hence the command, "Arise and be baptized and wash away thy sins, calling upon the name of the Lord," Acts xxii. 16. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," ch. ii. 38. And with regard to our being renewed unto holiness of life, it is said, "as many of you as have been baptized into Christ, have put on Christ," Gal. iii. 27. "Know ye that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father we also should walk in newness of life," Rom. vi. 3, 4. But we do not rest the argument for the truth of the fact, that the ancient Waldenses were chiefly Antipædobaptists on their Confession alone, because,

2. We find them protesting in the most decided and unequivocal terms against the baptizing of infants as one of the abominations of Antichrist. Here is their own language in reference to this matter—"He," that is Antichrist, "teaches to baptize children into the faith, and attributes to this the work of regeneration with the external rite of baptism, and on this foundation bestows orders, and indeed grounds all his Christianity." Again, "the third sin of Antichrist consists in his baptizing infants in a strange or vicarious faith"—and they affirm that "the office of godfathers is superfluous, and that it is an Antichristian innovation." *Treatise on Antichrist* But,

3. It is a fact that "from the year 1020 to the year 1417, a succession of Antipædobaptist teachers and martyrs may be traced in the evangelical churches of Piedmont and the south of France." So consistent, decided, and firm were they, throughout this dark period in maintaining a testimony against the unscriptural practice of baptizing infants that it was the perpetual subject of complaint and invective against them from the Catholic writers, such as Æneas Sylvius, Claudius, Seyselius, Reinerius Saccho, and others. That there were individuals, and even societies among the Waldenses who practised infant baptism is a fact which, we are sure, Mr. Jones never intended to dispute—all that he contends for is, that the great bulk of them were Antipædobaptists, and this is sufficiently apparent, as we have now shewn from their Confessions of faith, from their testimony against Antichrist, and other of their writings—and finally from the concessions and witness of their Catholic adversaries."

From the N. Y Observer.

LETTER FROM ROME.

Extract of a letter from an American gentleman in Europe, to one of the Editors dated ROME, Jan. 23, 1828.

Rome is at this moment enlivened by the presence of several hundred Englishmen, and by the amusements of 12 or 14 Theatres, which are only allowed to be open during the carnival [the feast held before Lent] and the months which precede it. The streets, so generally silent and deserted, especially in the evening, are now gay and noisy till midnight.

The activity for the diffusion of Catholicism, seems to be by no means diminishing in this capital of the Roman Church. Representatives from the Catholic branches of the Greek, Armenian and Syric churches, and from most nations of the world, are continually retained at the College of the Propaganda,—that Institution so venerable for its centuries of age, if not for much real usefulness,—and more than 20 languages are said to be spoken within its walls. There, as a person familiar with it observed, one may learn how the Catholic world is governed.

Rome seems less fruitful in modern miracles than some other countries,—but its monuments of lying superstition, and its rites of almost blasphemous folly, still present themselves at every turn. I witnessed one of the latter, a few days since, which I could scarcely believe previously. You are doubtless familiar with St. Anthony's sermon to the fishes, and the miracles which render him the favored patron of animals. It is at this season that the Romans drive their beasts to the door of his church, to receive a benediction! A priest stands upon the steps, and as they pass, sprinkles them with a brush dipped in holy water, and pronounces a blessing; and when time permits, repeats several prayers, in a prescribed form in the name of St. Anthony. The closing benediction, which is repeated in all cases, runs thus: *Per intercessionem benedicti Antonii Abbatis hæc animalia liberentur omnibus malis. In nominis Patris, Filri, et Spiritus Sancti: Amen.* [Through the intercession of St. Anthony, these animals are to be defended from all evils. In the name of the Father, of the Son, and of the Holy Ghost: Amen.] Each proprietor leaves an offering according to his ability, and receives in return an engraving of St. Anthony, and a small cross as an amulet probably for his beasts.—Not only the humble beasts of the peasant crowd to this ceremony, but the equipages of the wealthy and the great are sent to partake of the benefit. I have noticed some offerings of gold.

The great annual resort of Englishmen to Rome has led to the establishment of English preaching in one of the Catholic Churches, in a style of fervor and modesty which is calculated to counteract the unfavorable impressions of surrounding superstition. The object you will readily understand: and the *effects* on the unsettled can scarcely be doubted.

It is delightful, however, to see light shining in the midst of this darkness. Two evangelical clergymen, the British and Prussian Chaplains, declare weekly the truth as it is in its purity. The English congregation comprises several hundreds, and exhibits an appearance of devotion rarely seen in Protestant countries. At Naples also is a little church under the protection of the Prussian embassy, amounting to about 300. They are termed the community of French and German Protestants, and are favored with two excellent pastors, one of each nation, who preach alternately.

THE CHRISTIAN CAFFREE.

The Rev. Mr. Kay, a Methodist Missionary in Southern Africa, thus relates the happy fruit of grace on the heart of a poor African. The notice is extracted from Mr. Kay's Missionary Journal.—*Chr. Watchman.*

I have this day witnessed a striking proof of the great change which Christian principles have effected in a Caffree African. He had recently detected one of his countrymen in stealing three head of cattle from him. It is customary in such cases, when the theft is clearly ascertained, to lay the whole before the chief; who without any ceremony, often deprives the offender of his whole herd at once; and the offended is stimulated to injure him to the very utmost of his power, by a hope of a share in his property proportioned to the spoils. But now mark the difference in this case! Although urged by his friends, as well as by the flagrancy of the crime, and the obstinacy of the criminal, to prosecute him to the utmost rigour of the law, he observed to me, in a truly Christian spirit, "*I have felt the great Word*, and therefore do not wish to see my enemy punished: he is a poor man, with a few cattle, and a large family: and if I bring him before his chief, it will ruin him; I only wish him to give me my own; but he refuses to do this!

THE THEATRE A "SCHOOL OF MORALS."

The following is an extract from the Report of the managers of the society for the reformation of Juvinile Delinquents, in the city of New York, showing the practical effects of that "school of morals," the Theatre. It gives an account of a youth of respectable connexions, and presents a case of juvenile depravity which the annals of villainy can hardly parallel.

"The first thing he recollects to have stolen, was six large silver spoons from his mother, about four years since, for which he obtained nine dollars; the half of it he gave to his cousin, and spent the other in gambling on the 4th of July. The next was five dollars from his father, after which he ran away, and was absent about one week: he then took a large six dollar atlas, which his step-father gave him, and sold it for three dollars, and spent it by going to the theatre; he then stole a box of mathematical instruments from his father, which he sold for three dollars; at different times a large number of books from his father's library, one of which he sold for five dollars, it being full of valuable plates; next, his mother's gold watch, which he pawned for ten dollars, but his mother obtained it again by paying the sum for which it was pawned; He stole his sister's neklaces, offered them for sale, and the man detaining them, his sister obtained them again. His father then found him in the theatre, and sent him to his brother-in-law, with a view to save him; he continued there thirteen months, and then returned to Philadelphia. On his departure from his brother-in-law's, Mr. G. T. he stole two watches, which, upon his arrival in Philadelphia, he sold for twelve dollars and a half, and as his father was in New York on business, he spent it in going to the theatre, &c. It appears that as he came to New York, on his return from his brother-in-law's, by the way of Philadelphia, he commenced his old trade with renewed vigor; the first commencement was in sacrificing his father's library, by selling Rollin's ancient history, breaking a set of the Encylopædia, by selling eight volumes out of forty, French and German books, dictionaries, &c.; next a suit, of his mother's bed curtains, for which he obtained seven dollars. He about this time formed an acquaintance with a thief by the name of C. A. Crossing from Brooklyn one night on their way he made an agreement with A. to meet him at his father's house, very early next morning, and he would furnish him with some of his mother's bed clothes; A. came, and J. gave him a load, which he sold, and returned him half the proceeds.

"It would be well here to remark that it was now in the summer season, and J.'s mother had put away her curtains, sheets, blankets, &c. in trunks, in their garret. A. and J. continued for a week or more to lug off these articles, until they had stripped the house pretty thoroughly; the last articles that A. was furnished with, were Mrs. H.'s cloth coat, silk frock, white dress, &c. which he kept, and returned no more. The greatest amount that J. ever received from Allen, at any one time, was ten dollars, for his mother's goods stolen. J. also stole his father's saddle and bridle, for which he obtained seven dollars; then he went to a neighbouring clerk, and by stratagem persuaded him to sign a merchant's name to five checks, one for $45, two for $35 each, one for $25, and another for $15. He went to different shops where his father dealt, and changed the greater part of them, and raised about $100, and stole 50 more from his father. This occurred on a Saturday evening, and Sunday morning he started for Philadelphia. His father, accidentally received early information of his departure, and overtook him at Elizabethtown in the afternoon; had him locked up one day, and on the following day told him that he could trust him no longer, and that he should be obliged to send him to sea. J. did not wish to go, therefore he went to a house where Mr. C. President of the L. S. boarded, and told the lady that C. had sent him for his coat, which he obtained and sold in the Bowery for eleven dollars; then a pair of boots from his father, for which he obtained three dollars and a half; then a coat from a cousin, G. H., for which he obtained seven dollars, and ran away from his father and took private board, to avoid being sent to sea. His father found him in the Chatham Theatre, about seventeen days since, put him in Bridewell, and from thence to the House of Refuge. His friends and himself all say that his great thirst for visiting theatres and places of amusement, was the leading passion which induced him to steal so much."

PIETY IN THE NAVY.

Nothing can be more interesting than to see those brave men who have fought our battles on the Ocean with so much honor to themselves and their country, coming boldly out for Christ, and consecrating to him their best affections and their hearts. Some weeks since, we published a letter from a Lieutenant in the Navy, to a chaplain at one of our Naval stations, which, we have no doubt, has cheered the hearts of thousands. We are now permitted to lay before our readers a letter from a *Captain* in the Navy to this Lieutenant, which shows that he too has found the Saviour. Four or five other officers of the Navy have recently experienced a like happy change.—*N. Y. Obs.*

The severe gale you encountered off the Caymans without doubt was trying to your ship and spars,—but not compared to the trials you daily suffer. Be of good courage my dear friend; God is with you, and he that endureth to the end shall be saved. I feel for you indeed; for I know well your situation,—far from God's people and separated from his ordinances, without one sympathising friend to whom you can talk of the goodness of God. My

prayers are offered up night and morning for you, that God may cheer you, give you strength and wisdom, and that your light may shine before men, to the glory of Almighty grace. A Christian on board of a man of war, requires indeed to be arrayed in the whole armor of God. I know well the malicious pleasure it would give to many to see you fall. I know precisely the pains that would be taken, and the arts that would be used to allure you into sin. May God Almighty give you strength, and change the hearts and enlighten the understandings of your companions.

We were once in darkness; but it pleased God to bring us into his marvellous light,—for which we can never be sufficiently thankful. So great is the blessing, that we can only acknowledge it: for do what we can, we are still poor, miserable, unprofitable servants. In looking around on your thoughtless, careless, unbelieving companions, do you never ask yourself, "Was I once like one of these? Was I once in so gross a state of spiritual ignorance, such open rebellion, such insolent defiance of my gracious God?" I have often turned away from the sight shuddering, and poured out my heart in penitence and gratitude to God for his infinite mercy in arousing me from my slumber of death. I frequently feel, as I know you feel, an affectionate yearning over my sinful companions;—as if I would give all I possess, to convince them of their error, and impart my feelings to their bosoms: but religion is a subject so repugnant to the unrenewed heart, that it is often difficult to introduce it with effect. Our Saviour's advice to his apostles on sending them out into the Gentile world, should be constantly in our remembrance, "Be ye wise as serpents, and harmless as doves."* * * * At present, a Lieutenant of the Army (of Artillery, educated at West Point,) is preaching here in the Methodist Church. He intends resigning his commission, and serving in the ministry, for which his talents are thought to be well adapted.

A GREAT READER OF THE BIBLE.

Mr. Job Potter, a native of that part of New-Haven, in Connecticut, which is now Hamden, died at Meadville, in Pennsylvania, on the fourth day of October last, in the seventy-sixth year of his age.

Having during eleven years previously to the close of life, been an inhabitant of that village, and having access to the library of Alleghany College, it may be remarked, that no one read so many of the valuable historical and theological books of this Institution as did the venerable Mr. Potter; yet, in all that period, as also from his youthful days, he was a daily and diligent reader of the Bible. It is a fact, to which it would be hardly possible to find a parallell, that, in six years and six months prior to his death, notwithstanding his other voluminous reading, he read the Bible through, in course, taking due proportions of the Old and New Testaments, in regular order, no less than *forty-seven times!* He was advanced in the forty-eighth time to the end of the Epistle to the Romans, and to that part of the book of Job, where, he read the last time he opened the sacred volume, *I know that my Redeemer liveth.*

It was his remark that something new occurred every time he read it, and that he found it an inexhaustible source of consolation. He disclaimed all dependence on his own works of righteousness. His sole reliance for salvation was on the merits of the dear Redeemer, and his end was peace.—*Am. S. S. Mag.*

DISINTERESTEDNESS.

REV. JOSEPH WOLFF.

This extraordinary man, to avoid the imputation of mercenary [illegible] his benevolent labors, has relinquished his salary, which he says he does not need, as his wife, Lady Georgiana, has an income of 500*l.* a year. He has conceived the rather romantic project of visiting Tombuctoo, in the heart of Africa, as a menial servant to some merchant of the country! His purpose is thus expressed in a letter to the President of the London Jews Society, dated Malta, Nov. 9, 1827.

As there is now a war between Turkey and England, I am going to Morocco and Tombuctoo, by the way of Tunis and Algiers; which journey I am making as I did in Mesopotamia, viz. as a poor man, in the quality of a menial servant to some African merchant, either Jewish or Mahomedan; and, with the Gospel in my hand, preaching it wherever I can; which way is likewise the only way in those countries to go safely through; and, if the Lord please, I hope to succeed at the same time in this way better than any other traveller did in entering Tombuctoo, where I learn Jews are to be found, and another sect believed to be the descendants of the Hittites of old. Travelling in this way, of course neither Lady Georgiana's income nor that of the Society will be needed; and should we move in a year hence for Jerusalem, then I will apply again to the Society to allow me to draw for the expense of the journey to Jerusalem. I beg, however, not to be understood that on this account I should not feel myself under obligation to give accounts to the Society; on the contrary, I shall always send my journals regularly to the Society for publication; but my mind is more easy in not receiving a regular salary from the Society.

I intend leaving this place at the end of the month.

OUTRAGEOUS ASSAULT

Upon a meeting of English Dissenters.

A most violent and wicked assault was made in the course of last year, upon a company of Dissenters assembled at Charney, near Wantage, Eng. while worshipping God in a house which was supposed to be duly registered according to law. But on entering a prosecution against the rioters,—although the certificate of its registration was produced in Court, signed by the ecclesiastical registrator of Salisbury,—the suit was rejected on account of a flaw in the indictment, inasmuch as no copy of that instrument was in possession of the Clerk of the County Sessions. The aggravated nature of the assault may be understood from the following paragraphs of a communication to the editors of the London Baptist Magazine for February:

The Wesleyan minister has just been with the writer, saying that the poor old man in whose house the outrage in question was committed, (and who was nearly killed by the throwing of stones, when kneeling in prayer with his wife at their bedside, called on him this morning, bitterly lamenting that the parish officers would neither give him money, or work, unless he sold his little cottage, and that he was gone off to Lamborne, to Mr. Burls, a respectable circuit steward, to offer to sell it to him; that, though forced to leave it himself, some one might possess it who would continue the worship of God in the place. The suffering veteran had part of his house beaten down, every window broken, and which even now are not repaired, through fear of further damage and himself and poor old wife exposed to the chilling night air while in bed, having no other defence than a curtain drawn across the shattered casement. While they were assembled in one room for the worship of God, the little provision made for the minister before his walk home at night, of seven miles, was stolen in another. One fellow came in with a blackened face, *stopped* the preacher and *d———d* the congregation.

One man coming to the meeting, was struck in the side by a stone, and in the eye by a rotten egg, and afterwards knocked down by the rioters. A woman was struck in her side by a stone, in her way from the service, and after her return home, six panes of glass were broken by stones thrown at her windows. Mr. Flint, the minister, and Mr. Allen, a local preacher, were obliged to escape with the greatest haste, amidst stones and brick-bats. Of their escape the rioters were ignorant, and kept pelting the poor cot for hours after; and wheelbarrows full of stones were wheeled away the next morning, some of which were given to a neighbour, to help build a stable. Nor, Sir, was this the only outrage; there had been three or four before, nearly of equal atrocity, and the Gospel is now driven from the place, as no minister can make his appearance in the village.

W. G.

The Editors add,—

Whether the Society of Deputies, or the Protestant Society for the Protection of Religious Liberty, have undertaken to set this matter to rights, we cannot say; but there can be no doubt it will be taken up and prosecuted with vigor. A most gross outrage has been committed upon the privileges of Protestant Dissenters, which if the laws, as they exist at present, will not punish, we feel confident a respectful application to His Majesty's Government will lead to instant and effectual relief. We should not have expected that any magistrates could have come to such a decision, viz.—*that the neglect of a public registrar, duly to enter the transaction of which a certificate was granted,* should invalidate the claims of the Dissenters to protection from brutal outrage, and exonerate their cruel persecutors from liability to punishment.

WARRENTOWN, N. C.

We learn with great pleasure from a correspondent in North Carolina, that the Lord is giving proofs of his special presence in Warrenton;—that a work of his spirit is now making progress in that place under the labours of the Rev. *Wm. S. Plumer.* Meetings are crowded and solemn. A Presbyterian Church has been recently organized there, and the present favorable prospect encourages the hope that the Lord will add many to that church "of such as will be saved."

For the Christian Secretary.

ON THE TEACHINGS OF THE SPIRIT.—*John* xiv. 26.

That saints are taught, and preachers assisted by the Holy Spirit, is a doctrine clearly taught in the Bible; but, like many other truths, liable to be misunderstood, and abused. Some think, if ministers are dependant on the spirit for instructions, they need not have recourse to books, because this would imply a reliance on human learning to qualify them for preaching, and not on the influence of the spirit. But this consequence does not necessarily follow. The word of God is called the sword of the spirit. Now as men use the sword, and are the proper agents, while the point of the sword only is felt; so the spirit applies the word, and the mind feels the force of truth. But the sword without the man, and the word without the spirit, would be alike ineffectual. We are "sanctified through the truth," which the spirit brings to our remembrance—but how can that be brought to remembrance which we have never learnt? Further, might we not as reasonably expect that a person would improve in Arithmetic or Geography, without books or application, because provided with a teacher, as that he would improve in spiritual knowledge without studying the scriptures, because the spirit is his teacher. Yet to read the scriptures, and perfectly understand every expression, is no small acquirement; and is it not as proper that a teacher should endeavour to understand the whole, as only a part? 2 Tim. iii. 16.

These remarks apply to all mankind, as well as ministers of the gospel. Faith comes by hearing, &c. yet it is the gift of God; and men are sanctified through the spirit, as through the word.

People may conclude, that if the spirit guides into all truth, whenever a certain interpretation of scripture is deeply impressed on the mind, it must be by the spirit, and of course correct. Or if they are impressed to speak or act, though conscious of not being qualified to do it to edification and scripture texts occur to them which seem to refer to such duties; they consider themselves called upon to perform these acts as an immediate duty, which they cannot avoid without denying or disobeying the Saviour. Yet the command might have been originally addressed to a very different character, and under different circumstances. Upon the same principles, they may also be led to entertain hopes of an interest in the Saviour, and appropriate to themselves the consolations, which the Gospel designed only for the truly penitent. Thus their impressions become a rule of duty, instead of the scriptures. Hence arise many of those enthusiastic improprieties, so offensive to common sense, trying to sober Christians, and apparently hurtful to the cause. How then shall we determine? "Try your feelings by the word," "compare spiritual things with spiritual."—The Bible describes the feelings of a Christian; and declares that whenever they exist, they are produced by the spirit, as its proper fruit. Therefore, by comparing our feelings with this standard, we may know whence they proceed.

When we find that we are obeying the gospel, from such motives as the scriptures denominate holy, we may conclude that we are led by the spirit; but when we are merely gratifying our own wishes, we are after the flesh.

F.

CHRISTIAN PRINCIPLE NECESSARY.

The Christian's principles should influence every part of his conduct; and in no situation are they more severely tested, than in those of an elector, and a public officer. While the Christian ruler should be careful not to infringe on the rights of conscience, or intermeddle with the prerogatives of Christ in his spiritual kingdom; he should be "a terror to evil doers, and a praise to them that do well." The profligate and vicious should find in him a determined opposer, and the honest and peaceable a steady friend. Such a man should meet the cordial support of every Christian elector. Men are naturally fond of power, and for this they are dependent on the people. To gain their good will is deemed indispensable to advancement, or continuance in office. Yet the ruler's duty frequently obliges him to restrain those whom it is his interest not to offend. Here a line of demarkation will be formed between the conscientious Christian, and the worldling—between those who make the Bible alone, and those who make public opinion, their rule of action. One will invariably feel the public pulse, and curb the licentious no further than he thinks his interest will allow, or his reputation require. Whenever the public appear to connive at vicious practices, he will make little exertion to suppress them. Instead of nipping them in the bud, he pleads that it is not best to sour the public mind by being rigid. And when vice begins to stalk openly abroad, he thinks it madness to attempt a reform, because few will support him. Thus he continues to sink, as the standard of public sentiment becomes more corrupt, and increases the evils which it is his duty to prevent. He can dissemble, because his judges look on outward appearances only.

But the other must pursue an unvarying course, through evil as well as good report; because his judge looks on the heart, and cannot be deceived. He must unite the most active vigilance, with the most prudent caution—the most open affability, with the sternest integrity: otherwise his well meant exertions may entirely miscarry, and rouse the sleeping monster while unprepared to cope with him. He must watch the progress of vice, and suppress that with a look, which, if left to grow, can only be suppressed with a haltar. In this every Christian is bound to assist him. In the execution of justice, he should consider himself as the minister of God, whose approbation must be paramount to every other consideration. Mankind are all naturally inclined to regulate their opinions and conduct, by the standard of fashion—the mischief is confined to no one class of community. Whether this requires the morals of the people to be pure or corrupt, all will generally calculate to come up to it, at least in appearances. Yet none but the real Christian will advance a step further. Hence, of all conditions, that of a corrupt republic is most to be dreaded. If the nation would be prosperous and happy, the standard of moral sentiment must be elevated; and this task must devolve upon Christians. In public and in private, in the church and in the senate, they should manifest, that they are influenced by those pure and dignified principles, which their religion inculcates.

F.

DANGER OF VICIOUS ASSOCIATES.

As the licentious will never favour a person whom they think will oppose their favourite pursuits, unless from sinister motives; if they support a man of character, they generally do it to gain some immediate advantage, to screen their own wicked intentions, or to obtain influence by dividing the ranks of their opposers. Therefore, if a man suffers himself to become the rallying point of the profligate, though his character and abilities have never been questioned, he must be in danger of becoming their instrument. The conscientious Christian should be cautious of lending his support; and remember that the cause of virtue, and the public welfare, should be his great concern in all his public conduct.

F.

FOR THE CHRISTIAN SECRETARY.

Mr. Editor,

I was gratified with your remarks on the duty of Pastors, in your paper of last week; and I think you were happy in your selection of a text, for notwithstanding I feel the rebuke, I know it is merited. As a denomination, I believe we who have taken upon us the Pastoral office, have exercised too little faith in the promise of Him who hath called us to be watchmen on the walls of Zion. And I believe we have been too willing to urge the indifference, and the covetousness of our brethren in the churches, as an excuse for our negligence of the pastoral duties. I know it is extremely trying for a man to venture on the bare promise of God, in this matter, but certainly if we have entrusted our *immortal* interests in the hands of Christ, we may leave our *temporal* interests at his disposal, while we engage with all our powers in cultivating his moral vineyard, especially when we have his promise, "Lo, I am with you all way."

Since reading your remarks of last week, I have been reflecting much on the subject, and endeavouring to ascertain the causes which have led to the present state of things among us. It is true I have heretofore been disposed to charge most of the blame on the Churches, in the scanty support which they have afforded their Pastors; but while I would not now exculpate them from their portion of the blame, yet I am constrained to think that *we* have much to repent of, and to forsake. The truth is, I feel a conviction that we who are Ministers, and Pastors, do not generally devote our time, and our undivided attention to our work as we ought, in view of our commission, and the dread responsibility of our work in the eternal consequences connected with it. We are called to keep back nothing that will be profitable to our people, but to preach the whole truth as it is in Jesus. The doctrines of the gospel are to be plainly stated, and enforced. The ordinances are to be clearly defined, and the due observance of them urged as in primitive times. The precepts of the Christian faith are to be inculcated with unwearied patience, faithfulness, and affection. And we are bound to be examples to the flock, in a scrupulous adherence to all this testimony of the divine rule, both as it regards our conduct and spirit. For of what use will it be for us to preach, unless our practice corresponds with our preaching? We are husbandmen in God's vineyard, "and the husbandman must be first partaker of the fruits." That Pastor who labours faithfully, in season and out of season, according to the primitive model, "Daily in the temple, and from house to house, in teaching and preaching Jesus;" maintaining the humble and devoted spirit of his Divine Master, although his powers of mind may be limited; yet he will find his own soul continually refreshed, and his labours blessed to the conviction of sinners, and the establishment of the saints. Tempted believers will be comforted by him; hypocrites will be alarmed; and the sheep and lambs of the fold will be fed with their appropriate portion in due season. A faithful shepherd, who understands his work, will be constantly engaged in watching the sheep of his fold, both as a body, and as individuals, in order to be ready to meet the first symptoms of disease, and apply a remedy.

I have here given you only a few thoughts of my heart, in a hasty manner. I feel an earnest desire, that the Lord may influence those whom he has placed in the pastoral office, to be faithful, and I do believe our "labours will not be in vain in the Lord;" but that we shall soon see Zion rising, her cords lengthening, and her stakes strengthening."

BEREAN.

"A House divided against itself."

The evangelical Episcopalians are endeavouring to convince their brethren, that regeneration is something distinct from, and not necessarily connected with, water baptism; and that revivals of religion are the work of the Divine Spirit, and fraught with infinite and eternal benefits to mankind. While on the other hand, a portion of the same church, with some of their Bishops at their head, (if we can understand them,) hold, and are endeavouring to prove, that regeneration is a consequence of water baptism, when duly administered by their clergy; and that revivals of religion are unnecessary, and injurious in their consequences to individuals, and the community. In this last position, the latter sect harmonize with the multitude of infidel sects which abound. And in the former, with the Church of Rome.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, MARCH 29, 1828.

We hope that our respected correspondent "Phila," will frequently enrich our columns with the effusions of her pen. Talents like hers, should not be buried.

We trust our readers will not be appalled at the length of the article from the London Baptist Magazine, on our last page, for we feel assured they will be edified by an attentive perusal.

REVIVALS.

We learn from Rev. Mr. Glaisure, that during his Mission in the town of Waterbury, where the Lord is reviving his work of grace, he has had the pleasure of burying in the likeness of the Saviour's death, twenty-two professed penitents.—Some are yet enquiring the way to Zion.

Also, we learn from Rev. Silas Ambler, Pastor of the Baptist Church at Cornwall, that there is a pleasing attention to religion in a part of Goshen, and that he has had the satisfaction of immersing four professed believers the last week—and in behalf of the infant church in Goshen, of giving them the Right Hand of Fellowship.

The following extract is from "A Sermon of the late Rev. Samuel Pearce, of Birmingham, Eng. in 1770, on the oppressive, unjust, and profane nature and tendency of the Corporation and Test Acts of Great Britain."—The same odious acts still remain in force, excluding from all offices of profit, or honor, those who cannot conscientiously take the sacrament of the Lord's Supper with the established Church.

"No, blessed Redeemer, we will never prostitute the memorials of thy death and sufferings, to obtain secular advantages. We will stand in awe of thy word, which saith, '*As often as ye do this, do it in remembrance of me.*' No, we will never go to *Calvary*, to seek *temporal emoluments!* Never will we visit *Gethsemane* with our *feet*, while our *hearts* are set upon our *idols!* We will never make thy *tomb* the path to *earthly preferment.* We will rather endure shame and disgrace, contempt and persecution, than profane with unhallowed hands and lips thy sacred institutions," &c. p. 27.

HARTFORD MUSEUM.

The proprietors of this establishment have recently been at considerable expense, in making additions to their collection of curiosities, and in enlarging their accommodations. Three rooms, in the fourth story of the block of buildings called "Central Row," are now fitted up and occupied exclusively for the Museum. The enterprising owners of this establishment deserve encouragement, and we doubt not will be liberally patronized by an enlightened public.

REVIVAL IN BROOKLYN, CONN.

Extract of a Letter to the Editor, dated Brooklyn, March 24th, 1828.

Dear Sir,—

You have, doubtless, already been informed of the "good work," which the Lord has been carrying on in this place for some months past. When compared with many revivals that we hear of, at this interesting period of the world, it seems small; but it has already far exceeded any thing that has hitherto been witnessed here. The tokens of the divine presence have been so manifest, that there are but few, if any, who have not been constrained to acknowledge that it is the work of God. I am not able to give precise information as to the number that have been made the hopeful subjects of this work, but probably about 50; and it is an interesting fact, that about half of this number are heads of families.

The Rev. Wm. Bentley called here last week, on his return from Killingly, and tarried until Lord's day evening. A number having expressed a desire to put on Christ, by being "buried with him by baptism," a meeting was appointed on Saturday to hear them give the reason of their hope; when 13 came forward, and were approbated as candidates—12 of whom, on the day following, were baptized by Br. Bentley, and went their way rejoicing.

Affectionately yours, D. C. B.

General Intelligence.

AMERICAN DONATIONS TO GREECE.

The Boston Greek Committee state in a circular signed by their chairman, that they have had an interview with Dr. Howe, from whom they "have the satisfaction to learn, that the arrival of the vessel, freighted with the donations of the sons and daughters of New England, was most opportune; that the cargo was selected for the purpose for which it was designed; that it arrived in good order; and that its distribution afforded food to the hungry and clothing to the naked, making glad the hearts of the afflicted and desolate. Great, indeed, the committee are informed, was the joy of the poor sufferers on hearing of the arrival of the supplies from the United States, and blessings were repeatedly invoked on the country and the individuals who, in their hour of need, had extended to them the hand of relief. They forgot even their own hunger and the desolation that surrounded them, and enjoyed a temporary happiness in the anticipation of the portions of food and raiment they were soon to receive. Enthusiastic, and almost frantic were they, in expressing their feelings of gratitude for these donations. They crowded to the sea-shore to hail the arrival of the vessel despatched from this city, and were almost extravagant in their benedictions on those to whom they were indebted for a timely supply of the necessaries of life. The business of distributing these stores was commenced immediatly, under the supervision of Messrs. Howe, Miller and Russ. Besides the relief afforded to the hungry and naked, something was done for the sick, the wounded and the more destitute, in the appropriation made for the establishment and maintenance of a hospital at Poros, which had been so long contemplated and so much desired. Thus have been fully realized the wishes and expectations of the generous contributors to the relief of a people, for whom the sympathies of the christian world have been strongly excited; and during whose struggle for independence, they have had the prayer of Americans for complete success."

In his account of the situation of affairs in Greece, given before the late meeting for that purpose in New-York, Dr. Howe represents the Peloponnesus and Romelia as a scene of almost entire devastation. Thousands of the inhabitants have fallen victims to Turkish barbarity, and one half of the remainder have taken refuge in the mountains and in the islands, or on the sea shore, or about strong towns.

The situation of the refugees, he said, principally women and children, is indeed deplorable, and not to be conceived of by comparison with any misery as seen in this country. Perhaps I can give you the best idea of it, by describing one particular place—say Napoli di Romania. Around this town, besides its own numerous poor, are collected about six thousand miserable refugees who have fled from their devastated villages, and live upon the sea-shore in small huts or wigwams, built of bushes or mud, or in holes dug in the ground. In one of these huts you will find perhaps, a widow and three or four children, without table, chair, or bed; sallow from long exposure; pale from famine, and with hardly sufficient clothing to cover their nakedness. I have often seen children going about with nothing—nothing on but a shirt—and that, too, ragged. I have known young women keep themselves hid away all day, because their ragged clothes would not hide their limbs.

The contribution sent out from the United States, he adds, though, as I observed, trifling in comparison with those sent from Europe, yet went much further to remove individual suffering; for almost all the European contributions were applied to the support of the war, and the people only heard of them; and it is natural that a barrel of flour, and a garment or two, given to a family, would impress it with a livelier feeling of gratitude, than hearing about a whole cargo sent to government. This was the case with your provisions, they were distributed among thousands and tens of thousands of miserable women and children, and made glad the hearts of many who had not tasted bread for several days. I attended to the distribution of a large portion personally; and perhaps it may be interesting to you to know the manner in which it was done—we would hire small coasting vessels and load them with provisions, and go to the small ports; and thence penetrate into the interior, and find the distressed, to every one of whom we would give an order for a certain number of pounds of flour, according to their number and wants: they would take these orders and run down to the sea shore to get their portions from the vessel. I have known them to go 30 miles for ten pounds of flour, and sometimes returning from the interior, after giving out the orders, I would meet crowds trudging cheerily home with the bags of flour, and as they passed me they would cry out "long live the Americans," "God bless the Americans," and would often try to kiss my feet. Whenever we were expected we found crowds of ragged women and children waiting on the beach; it was a general rule to give nothing to the men.

Lerna, July 26.—Started at day light and rode across the marsh, formerly the Lake of Lerna, to Chevali, a ruined village; every house is roofless, having been burnt by the Arabs last summer: found here 37 families, all in great misery and gave to all of them orders. Rode on again and found groups of five, ten, and fifteen families, refugees from their native villages, who are living under the projection of rocks, or in caves, or huts made by sticking up three poles slanting, and covering them with reeds or branches of trees; most of them were not only hungry but half naked, and I gave them orders for considerable large portions of flour. Hearing that up in the mountains were many others, I began the ascent, and after a difficult climbing of two hours up a sheep track, which often wound along the edge of a precipice, I came to a little open grass plat, as level as a floor, with a spring gushed up at one end of it; here were collected about 600 persons principally women and children, who, hunted like wild beasts to the mountains, are living in caves and holes, and subsisting on herbs and roots, and whatever they can glean from the surrounding country. Many of the women collected around me, haggard and wan, their skins blistered by the sun, their feet torn by the rocks, their limbs half exposed from the raggedness of their clothes, and swore upon their faith they had not tasted bread for weeks. I here gave orders for flour to 96 families; some few having saved a little of their property, were excluded, that the utterly destitute might get more. ....

I should tire and perhaps shock you by continuing these extracts from my journal. I only add, that such instances of misery were met with in every part of the country.

From the N. Y. Statesman.

Foreign Intelligence.—The arrivals at Boston do not furnish intelligence of much interest.—The Courier contains an article from a Nuremburg paper, of the 11th of December, which seems to give some additional credit to the account heretofore received, that a new agreement had been entered into by Great Britain, France and Russia, on the 21st of December last, in relation to the affairs of Turkey and Greece—the principal object of which, as stated in this article, seems to have been, to give the Sublime Porte *two months more time to reflect* on the matters so seriously pressed on their consideration, especially since the battle of Navarino. This convention, it is said, was formed at London; and the communications with the Grand Seignior are to be carried on through the medium of the Dutch Legation at Constantinople.

The new manifesto of the Porte was received at Paris. The Journal des Debates not being able to publish the whole in the paper of the 20th, gives the following extract:

"As it is evident that the pretence of liberty in favour of the Greeks tends to nothing less, (Heaven preserve us) than to make all the countries of Europe and Asia, where the Greeks are mixed with the Mussulmans, fall into the hands of the infidels, to put the Rayahs insensibly in the place of the Ottomans, and the Ottomans in the place of the Rayahs; to convert perhaps our mosques into churches, and to make bells resound from them, and in a word easily and promptly to annihilate Islamism; neither law nor reason, nor policy, permit the acceptance of such propositions."

The proclamation enjoins upon all the public agents and functionaries, a general armament. Preparations were making for a vigorous resistance. A hundred thousand Kurds were said to be already on their march, and would arrive in Europe by the end of March.

Smyrna, Dec 29.—Our Pacha has been making military preparations for several days past. Considerable quantities of powder have arrived from the interior, and we learn that batteries have been raised the whole extent of the quay which borders on the Turkish quarter. A park of twenty pieces of large cannon is expected from Constantinople.

Extract of a Letter received by the Rhine, dated Havre, Feb. 20:—"The Sultan has issued a proclamation, in which he refuses to acknowledge the independence of Greece; and calls upon all his subjects, civil and religious, to defend their rights and their country! —*Still we do not believe there will be war.*"

A letter of the 21st says, the news from Constantinople is confirmed on all sides.

Huron Territory.—A bill is before Congress for establishing a new territorial government, to embrace that portion of the territory of Michigan which lies west of Lake Michigan, Mackinaw and Saut St. Marie. The inhabitantants of Detroit oppose the measure, because it will take from the Michigan government, a portion of its inhabitants, and thus protract the period "when that territory shall become one of the states of the Union."

CEYLON. *Natural Curiosity.*—Mr. Meigs describes a well at Navakeery, the mouth of which is 30 feet square—the sides, a smooth, solid rock—from the surface of the ground to the water, 16 feet—greatest depth of the water, 148 1-2 feet.—The water is perfectly clear, and of an excellent quality, both for drinking and washing. At the depth of 72 feet, the water is perfectly fresh; at 75, a little brackish, and at 78, quite salt. The depth of the water is very little affected by either the dry or rainy season. A steam engine has been placed at the well by the government, for the purpose of irrigating the adjacent lands, which throws out over 4 tons a minute, and has been kept in operation for 12 successive hours, without lowering the surface of the water in the least degree.

The walls of Gibraltar have been lately repaired, and are now, perhaps, the most beautiful specimens of fortifications in the world. They are built of large stones cut out of rocks which are extremely hard, of a whitish colour, and have all the appearance, and, indeed, consistency of marble. The Moorish castle, which overlooks the town, and probably has stood there 500 or 600 years, is built entirely of brick. It bears sad marks still of the siege which the gallant Elliot, with 600 men, sustained for more than 3 years, against the combined armies and fleets of France and Spain. It is now a prison. There are about 600 guns mounted at present; and about 980, altogether, could be put in activity in case of a siege.

GLORY.

Every one who performs his part with zeal and success, claims respect: and who can deny that Nelson nobly performed his? But tell me, is the character of the warrior in itself to be admired, or rather can it be loved? From what motives does a man first devote himself to the trade of war? Do you not think it is more often from a desire of glory than from patriotism? And now, though I have often endeavored to discover what there is, either amiable or generous, in the love of glory, I have never yet been able to discern it. I cannot tell how or why it is a less selfish principle than the love of riches. Is he not in reality the truest patriot who fills up his station in private life well—he who loves and promotes peace, both public and private; who, knowing that his country's prosperity depends more on its *virtue* than its arms, resolves that his individual endeavours shall not be wanting to promote this desirable end; and is not he the greatest hero who is able to despise public honors for the sake of private usefulness: he who has learned to subdue his own inclinations, to deny himself every gratification inconsistent with virtue and piety, who has conquered his passions and subdued his own spirit? Surely he is 'greater than he that taketh a city,' or a squadron. If the great men of the earth did but act on these principles, our heroes would be sadly at a loss for want of employment. I fear they would be obliged to turn to making ploughshares and pruning hooks.—*Jane Taylor.*

CONSTITUTION

Of the American Peace Society.

Among the many sanguinary customs which have afflicted the world, no one has involved more crime and calamity than public war, and no one has been more repugnant to the spirit and precepts of the Christian religion: Consequently, no object of philanthropy can be more deserving of the attention and patronage of all who bear the Christion name, than that of abolishing the practice of settling national controversies by a resort to the sword. For this purpose, were it practicable, it would be desirable to form a society, which would embrace all the nations of Christendom. But, as this cannot be done, and as experience has shown that *National Societies*, for philanthropic objects, are eminently useful, the subscribers agree to form a national Peace Society, on the following principles:—

Article 1. The object of the Society shall be to diffuse light respecting the evils of war, and the best means for effecting its abolition: and it will admit as members, men of all creeds and of all parties.

Art. 2. It is expected that the funds of the Society, will consist of annual subscriptions, life-subscriptions, donations of individuals, and contributions of Auxiliary Societies, and such Christian churches, or congregations, as may be disposed to afford them aid.

Art. 3. The payment of five dollars, or more, annually, shall entitle any person to membership—any person, who shall pay thirty dollars at one time, shall be a member for life, and any donor of fifty dollars, or more, shall be an honorary member of the Society. Every annual subscription must be paid on or before the 25th of December of every year.

Art. 4. Every subscriber may receive, annually, twelve numbers of the Friend of Peace, or the Harbinger of Peace, or such other work as the Society shall make the vehicle of its communications, and also, the annual Address, when that shall be printed. Auxiliary Societies, churches, or congregations, shall be entitled to the value of two-thirds of their contributions, in the tracts or periodical publications of the Society, at the wholesale prices. Any religious society that shall make its minister, or any other member of it, a life-subscriber, shall in like manner, be entitled to two-thirds of the value of the money they shall pay into the treasury; and females, who shall form associations, to aid the society, shall be entitled to the full value of the money, which they may contribute, in tracts or periodical works of the society, when required.

Art. 5. The business of the Society shall be conducted by a Board of twenty Directors, who shall have power to supply such vacancies in their number as may occur by death or resignation—to appoint such officers, agents, or assistants, as they may deem necessary—to appoint their own meetings, and special meetings of the society; directing as to time and place, and to manage the funds and all the concerns of the Society, and to add to their numbers, not exceeding ten others, who must be members of the Society.

Art. 6. At the annual meeting, the Directors and Treasurer shall exhibit their reports, and the Directors shall be chosen for the ensuing year, who shall appoint the time and place of the next annual meeting.

Art 7. The presiding officer of the Society, or his proxy, together with the Secretary and five other members, shall constitute a quorum to do business; but a less number may adjourn to another time or place.

Art. 8. Auxiliary Societies shall be entitled to be represented at the meeting of the Society by one Delegate, provided they pay ten dollars, or more, to the funds of the Society. Should they pay sixty dollars, they shall be entitled to be represented by two Delegates, and auxiliaries paying one hundred dollars, or more, shall be entitled to choose one member of the Board of Managers, and also, to send one Delegate to the meetings of the Society, for every hundred dollars paid.

Art. 9. The object of the Society shall never be changed; but, in other respects, the foregoing articles may be amended, and others added, at the meeting, which shall be duly notified, provided three-fourths of the members present, shall concur in the amendment, or amendments, or the article, or articles proposed to be added.

Art. 10. Provided the number of subscribers in Philadelphia shall, on the 30th of April, 1828, exceed the number of subcribers in the city of New-York, the first annual meeting shall be held in Philadelphia, on the day next preceding the meeting of the General Assembly in May. But, provided the number of subscribers in the city of New-York shall, on the 30th of April aforesaid, exceed the number of subscribers in Philadelphia, then the first annual meeting shall be held in New-York on the day next preceding the meeting of the American Bible Society.

[The public are respectfully informed that a number of persons in this City, impressed with the importance of the great object for which the above Society is formed to promote, have united in an Auxiliary Society, under the name of the Peace Society of Hartford and its vicinity. The members of this Society are about one hundred. The Gentlemen and Ladies of Hartford and the vicinity, are earnestly solicited to promote the benevolent object of this Society, by uniting with the same, which may be done by an annual contribution to its funds of any sum the members may choose.]

PROPOSALS

For a Periodical Publication, devoted to the cause of "Peace on earth and good will to men," entitled

THE HARBINGER OF PEACE,

To be published under the control of the Board of Directors of the American Peace Society, by an Editor appointed by them, and to be the vehicle of the Society's publications.

THE HARBINGER shall be published monthly, on good paper, with a fair type, and contain twenty-four pages, beside the cover, of large duodecimo, and shall be devoted *exclusively* to the cause of permanent and universal peace.

The terms of subscription are one dollar per annum, to be paid on the receipt of the sixth number.

As the Harbinger is to be published at the risk of the American Peace Society, all the profits arising from it, shall be devoted to the cause of peace, and all the loss must be borne by said Society.

The first number shall be put to press as soon as the subscription shall be sufficiently large to warrant the undertaking; and an Editor shall be appointed by the above named Board of Directors.

N. B.—Persons holding subscription papers, are requested to forward the names on each, to DAVID L. DODGE, Esq. New-York, before the 1st of May, 1828.

March 29. 10

A patent has been granted in England for a newly invented Air Bed, or Mattress!—The ticking is formed of cotton cloth, with a coating of prepared gum elastic, and an outer covering of silk. It is so portable that it may be carried in the pocket, and may be filled and emptied at pleasure. They are sold in England for about 25 dollars, and are favorably spoken of.

In some of the Cities of Germany, civilation does not seem to have made the slighest progress during the last seven centuries. At Munich, for instance, the capital of Bavaria, at the principal hotel, the Red Deer, frequented by citizens of the first respectability, as well as by officers, both civil and military, of his Majesty's household, they bring you, if you ask for a towel in the morning, a piece of linen fit only for a razor rag; if you require water to wash yourself, a small wine glass full is presented on a saucer!—An Italian gentleman who had been accustomed to wash in a Christianlike manner, with a sufficiency of water, having desired the waiter at the said hotel to bring him some, and seeing the man approach with a glass and saucer, very innocently said, 'I don't want it to drink, but to wash with.' 'Well!' answered the fellow, pertly enough, 'and there it is!' 'Why how, my friend, rejoined the other, 'is a man to wash himself in a spoonful of water?' 'Lord bless you,' exclaimed the waiter, taking the fluid into his mouth, and then spitting it on his hands and rubbing his face therewith, 'that's the way for any man to wash his face!'

CONVEYANCE OF SOUND.—The wide spread sail of a ship rendered concave by a gentle breeze, is also a good collector of sound. It happened once on board a ship sailing along the coast of Brazil, 100 miles from land, that the persons walking on deck, when passing a particular spot, always heard most distinctly the sound of bells varying as in human rejoicings. All on board listened and were convinced, but the phenomenon was mysterious and inexplicable. Months afterwards, by comparing notes, it was ascertained that at the time of observation the bells of the city of St. Salvador, on the Brazillian coast, had been ringing on the occasion of a festival; the sound, therefore, favoured by a gentle wind, had travelled over 100 miles of smooth water, and had been brought to a focus by the sail in the particular situation on the deck where it was listened to. It appears from this that a machine might be constructed, having the same relation to sound that a telescope has to light.

Singular Appellations of Shops.—At four we reached the Hacienda of El Espiritu Santo (The Holy Ghost.) These are starting appellations to the English ear, but in this most Catholic country they are quite common. At Tampico there is 'The shop of the Deity;' in San Luis, 'The Holy Trinity;' while 'The Divinity,' 'Jesus Christ,' and other sacred titles, are designations for drinking-houses and the meanest shops.—*Lyon's Journal in Mexico.*

Majesty and Philosophy!—Charles the second one day said to his profligate companion, "I believe, *Shaftsbury*, thou art the wickedest fellow in my dominions." The wag with a low bow and a grave face replied, "May it please your Majesty, of a *subject*, I believe I am."

Oliver Cromwell, while carrying on a war in Scotland, was riding near Glasgow at the head of a body of horse. A Scotch Soldier, planted on a high wall, took the opportunity to fire at him, but missed him. Oliver without slackening or drawing his rein, turned round and said, "Fellow, if any trooper of mine had missed such a mark, he should have a hundred lashes." He did not even order the man to be seized, and made his escape. A rare example of true courage.

A lady of quality, a few days since, asked a physician of eminence here, (Brighton,) if she might not pursue the Calisthenic exercises with every prospect of eventual advantage? And to which the M. D. with a smile replied, "If your ladyship would now and then condescend to assist your servants in shaking the beds, all the advantage you seek would be much more speedily and easily acquired.

Persons employed in grinding needles are seriously injured, and become consumptive, by inhaling the steel dust, thrown off in the operation. To prevent this, a magnet is now suspended over the wheel, which attracts the particles and prevent all injurious effect. This is one of the many modern applications of science to the purposes of humanity.—*Chr. Observer.*

In a late paper we observe the marriage of a daughter of some great Rotterdam banker, with a Dutch name so full of consonants, that we can neither speak it nor write it, to whom the indulgent father, gives a portion of seven millions. Nicodemus Crowquill would ask, "I wonder if she has got any sisters?"—*Charleston Observer.*

[BY REQUEST.]

From the Connecticut Patriot.

MR. EDITOR,

I thank you for the leaf of the *Liverwort*, and agreeably to your request, hasten to furnish you with a description so particular, that I imagine all who wish, may find the plant for themselves.

In the first place, the common name *Liverwort*, is applied to a multitude of plants in our country. There are three or four species of *Anthoceros*, and four or five of the *Riccia*, that are called *Liverwort*. All these grow in low wet lands, or in the water. The common name of a plant therefore is of little or no service. The botanical name is the only one to be relied on, and I have been surprised that among all the communications I have seen on the utility of the liverwort, I have not seen the botanical name mentioned. Wildenow and Eaton, call it *Hepatica triloba*, and the vulgar name *liverleaf*. "Calyx 3 leaved: petals 6 to 9: seeds naked. Leaves 3 lobed, entire, obtuse. Calyx leaves broad-ovate, obtuse." Old writers generally denominate it, *Hepatica nobilis*, (see "Hills Complete Body of Gardening.) Linneus however, classes it among the *anemonies*, and calls it "*Anemone foliis trilobis integerimis.*" Anemone with three parted leaves, the lobes undivided at the edges. It is of the class *Polyandria*, and order *Polygynia*. As the above will satisfy those who have paid any attention to Botany, and have only heard the name of Liverwort given to the plant; I trust I may be indulged with a more minute description, for the benefit of the public, because, if it contains the virtues ascribed to it, it cannot be too generally known.

It is found in the woods all over the United States. In the Carolinas it is principally on the mountains and ledges. In the Northern States, or new countries, it springs up luxuriantly after clearing and burning. It grows spontaneously in all our wood lands, both high and low. It consists of nothing more than a little clump of leaves, generally three or four in a bunch, similar to wild violets, (viola candensis.) Each leaf stands upon a slender and weak foot stalk, from one to three inches long, commonly prostrate; they are of a pale green, usually tinged more or less with red, and almost entirely covered with down, both the stalk and the under side of the leaf. In shape, the leaf resembles the common clover leaf, (Trifolium pratense,) except the three leaves in the clover, are all united in one in the liverwort; or in other words, the leaf is heart shaped, with rounded incisions on each side, with the centre or top of the heart standing on the top of the leaf; much like a grape leaf with the tops of it cut off or rounded.

The flower stalk is slender and without leaves, feeble like that of a violet, about three or four inches high. The flowers are blue and white. Their colour depends much on the situation and soil. The petals, or coloured parts of the flower, vary from 6 to 9, and each flower is placed in a green cup of 3 leaves, (calyx,) and the middle of the flower is decorated with a small tuft of buttons, placed upon numerous filaments. The seeds from the single flowers are naked, and clustered together in an oval head. Its roots are covered with innumerable fibres in every part, of a reddish black, entangled variously with one another. There are commonly two or more flowers from each root. The plant generally flowers in April, and it is then the best period in the season to collect it for use. All plants for medicinal purposes ought always to be collected when they are in flower.

If you deem the above remarks worthy of publication, they are at your service.

Yours respectfully,

J. H. L.

Stratford, Feb. 25, 1828.

From the National Intelligencer.

LIVERWORT.

I find it absolutely necessary to resort to this method of advising the public not to employ the roots of the liverwort, but the leaves alone, as the former is nauseating, and otherwise ill adapted to the end in view. The leaf alone is what I always intend to, and meant to recommend: and another thing which I wished to enforce, for the credit and character of the remedy, that all other remedies should be relinquished, and as much as possible avoided, during the use of this article: for how can it have a fair chance and trial, when it is continually—as I know it has been in numerous instances—opposed by the intervention of so many conflicting counter agents. Such a case of things would defeat the best and most powerful remedy upon earth.

Another thing, a great many cook the preparation entirely too much; a simple infusion is all that is expedient and necessary.

The applications are so numerous, and the attention to them so arduous, I shall require 10 dollars in all cases, in the first instance, and $20 if a correspondence is invited—of course, making the exceptions which I have made, and always intending to make, in regard to the poor and needy.

T. P. HEREFORD.

Haymarket, Virginia, Feb. 23, 1828.

Duelling.—We are happy to state that the bill to suppress duelling has passed the N. Y House of Assembly, 61 to 37.

To the Publishers of Papers and Periodical Works throughout the United States.

It is intended before, or certainly by the first of May next, in a pamphlet with other statistical matters, to notice all the Newspapers and Periodicals in the U. States, and the City or Town where published, by whom, and the condisions of publication, &c. A copy containing the above shall be faithful forwarded to each of you, who will insert this notice *once*, and forward a paper or a copy of the work you publish to Philadelphia, directed to.

"THE TRAVELLER."

Philadelphia, Feb. 22, 1827.

The crop of sugar in Louisiana has this year been very abundant. It is stimated at 60,000 hhds.—some say more. The molasses will of course be 30,000 hhds.

Sagely Resolved.—At a political meeting in Windsor, Vt. a number of resolutions were adopted on the subject of the Presidency: the third of which read as follows:

Resolved, that there is no second Washington in America and probably will not be for many years to come!

MARRIED.

In this city, on the 17th inst. Lorenzo Bull, Esq. to Miss Ann Hosmer, daughter of James Hosmer, Esq.

OBITUARY.

In this town, Mr. Theron Seymour, aged 62.

At Enfield, Mr. Matthew Thompson aged 65.

At Middletown, Mr. Michael Braddock, aged 63.

At Brooklyn, Mrs. Prudence Herrick, aged 83.

At St. Louis, on the 15th ult. Mr. Augustus Collins, aged 35, formerly of Litchfield, in this State.

At New Haven, on the 13th inst. Mr. Samuel Ward, aged 62.

NEW SPRING GOODS,

AT WHOLESALE OR RETAIL.

A FULL Spring supply of Dry Goods and Carpeting, new and handsome patterns, opening and for sale cheap, by

JOHN OLMSTED.

Country Merchants supplied with many articles, as low as they can purchase in New-York.

March 29. 10

JOSEPH W. DIMOCK,

MERCHANT TAILOR.

Has just received from New-York a general assortment of Goods in his line, consisting of

BLACK, blue, olive, green, olive brown, and mix'd BROADCLOTHS; blue, black, drab and mix'd CASSIMERES; Mersailles, Valencia, silk and velvet *Vesting*; brown and white Linen Drillings; fine Nankeens; Bombazine; Rowen Cass. for thin Coats and Pantaloons; Cravat Stiffeners; Gloves; Fancy Hdkfs.; Cravats; together with every article of Trimmings in his line.

Spring Fashions are received.

N. B.—All orders thankfully received, and faithfully executed.

Hartford, March 29. 10

POETRY.

From the London Baptist Magazine.

THE VANITY AND INCERTITUDE OF HUMAN LIFE.

With solemn measured pace time stea's along,
And thrusts his sithe amid the busy throng
Of restless mortals, pitiless of age,
Of life in every form, at every stage.
The smiles of friendship, or the tears of love,
His arm unnerve not, nor his purpose move.

That sithe's keen edge has harmless passed me by,
I yet am spared, perhaps, to heave the sigh
And drop the tear at woeful scenes, or smile
At thoughts of bliss, that tend to chase awhile
Foreboding fears, and cast a gleam along
The vale of life, as lunar beams among
The thicken'd foliage intervene the shade,
Lighten and beauteous paint the deep hid glade.
The ray of hope the Christian's journey cheers,
Life's rugged spots his future home endears.

I yet am spared to endure the ills of life,
To mourn its vanity, turmoil and strife;
To feel a void within this aching breast,
That tells me here my spirit cannot rest.
Could I the world encompass at my will,
A void remains the phantom cannot fill.
Were I to grasp, as solid good, some form
Of earth, as well might he, who 'mid the storm
Struggles with mighty waves himself to save,
Seize the wild foam that glitters o'er his grave.

Remembrances of joys that were, impart
A melancholy pleasure to my heart.
They came the boon of an Almighty hand,
They were resumed at its supreme command.
Scenes that are past forewarn me, scenes to come
Will prove as vain, may prove as painful some.
Each winding slippery path of human life
Is thickly set with vexing cares and strife,
Like baleful weeds, whilst noxious vapours rise,
Pollute the air and shroud these lower skies.
The emerald verdure of the field soon fades,
The crystal streams dry up, and dreary shades
Pass o'er the fairest scenes; the brightest sky;
The gayest flow'rets soon turn pale and die,
The pearly gems their silvery lustre lose.
Each earthly form some sign of frailty shews.
Through Nature's volume we may clearly see
This truth inscribed—all here is vanity.

No more I would my busy thoughts employ
On painted forms of evanescent joy.
Hope points to skies that fadeless light illumes,
To fields where amaranthine beauty blooms;
Joys to commence when Natures works shall close,
Sacred their source, and raised above their foes.

Oh, thou Supreme! who art th' unfailing friend
Of him who seeks thy aid; I humbly bend
Before thy throne, and through thy Son implore
Thy guidance, till these circling years are o'er.
When called to mourn o'er faded joys, impart
Some heavenly balm to heal my wounded heart;
Teach me with meekness to resign my will,
My all to thee, whilst I life's course fulfil.
And oh! if he whose sovereign gentle form
Chased the dark terrors of the raging storm,
Deigns to bestow one melting look awhile,
My pallid cheek shall brighten with a smile,
A sacred joy shall animate my breast,
And every care tumultuous sink to rest.
And when my fleeting years are numbered o'er,
And time's keen sithe shall pass me by no more,
Receive my spirit to those blissful plains
Where sweet serenity forever reigns.

Each trial past, the ransom'd spirit sings
Songs of immortal triumph, heaven's arch rings
With plaudits to the Lamb that once was slain,
Who did himself life's heaviest load sustain,
And through whose sovereign grace his people prove
Trophies of power divine, and matchless love.

SARISSA——.

From London Baptist Magazine for Feb.

THE CHRISTIAN'S SOLACE IN THE TIME OF TRIAL.

Whatever God does is best. He could endue a new-born babe with the knowledge of the profoundest philosopher, and with an equivalent for the experience of the venerable grandsire; but he has seen fit to communicate knowledge as he does light, by a gradation from the faintest dawn to the effulgence of noon-day. So it is also with the communication of divine grace. God could, in one instant, purify the soul from every vestige of apostate nature, and make it as spotless as the holy angels, and thus fit it for an immediate transition from earth to heaven. But he has been pleased to employ a series of means; and, in his wisdom, requires his people to sojourn for a limited period as pilgrims in a wilderness, in order to put them to the proof. Such a proof, indeed, is not necessary for God's *own* information, but it evinces to *men* and *angels* what is unspeakably important, and what will ultimately issue in the most happy and grateful feelings of the believer through the countless ages of eternity.

So great, however, is the darkness in which the Christian's mind is sometimes enveloped, that the very things that will cause his loudest songs in another world, bring him the nearest to despair in this. Surely Jacob will never forget that state of despondency in which he said, "All these things are against me;" though, at the same time, those very things were pre-eminently working together for his good.

In this rebellious province of God's dominions, trouble succeeds trouble as spark succeeds spark from a blazing fire. Yes, as Eliphaz once said, "Man is born to trouble as the sparks fly upward;" and to the ungodly, all these sparks are so many indications of the consolidated fiery element in which they must burn for ever and ever. But with regard to the righteous, trials are blessings in disguise The troubles of the wicked are like a *living* lion, whose roaring is the harbinger of destruction; but the troubles of the righteous are like a *dead* lion, with honey in his carcase.

Of *some* of the wicked, indeed, it may be said, "They are not in trouble as other men," Ps. lxxiii. 5. But the Psalmist, with all his chastisement, saw no reason for envying them when he repaired to the sanctuary of God. For "then," said he, "understood I their end." Such an awful exemption, therefore, no Christian in his right senses will desire. In short, this world is like a new-ploughed field, on which fallen rain has frozen. The path of safety is not the smooth path, untouched by the plough; but the man who holds on his way is he who is pursuing his course over the furrows. The rougher path, therefore, is that which our Lord has designed for his disciples. He shewed that though his church was built on a rock, it was nevertheless destined to be rudely assailed by storms and tempests. "In the world," said he to his disciples, "ye shall have tribulation." Nor is there any reason to expect a freedom from trials, even in the Millennium. For if the Christians of that happy period are to be as holy as other Christians, there will be the same reason for our heavenly Parent's adopting the plan of our earthly parents. "For," says the apostle, "they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Heb. xii. 10. In all ages of the world, therefore, "whom the Lord loveth he chasteneth."

In every trial the Christian has to sustain, there is a specific end it is to answer; and on this end the nature of the trial depends. Sometimes a trial is sent as an antidote to some existing sin. Thus in David's numbering the people for military service there was a great sin. For as a king's armies were the criterion of his glory in the estimation of contemporary nations, a vain glorious display of numbers was the great temptation that promised so much to the tempter. Nor was David's sin, in this case, to be cured by *private* trials. His procedure had been *public* from Dan to Beersheba; and God's chastisement was to be as public as the offence. Nor can pride and vain-glory be cured, but by the *mortification* of pride and vain glory. For the cure of David's sin, therefore, the appropriate antidote was a trial that would abase him as much in the eyes of neighbouring nations, as he had unrighteously endeavoured to exalt himself. As to those who fell *victims* to the wasting pestilence, God's procedure was as strictly just as in all other pestilences; and if any of the godly were assailed by it, it was to them a positive blessing. For, from the volume of inspiration we learn, that "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28.

In David's trial, and in its beneficial results, we see a verification of his own words: "Before I was afflicted I went astray; but now have I kept thy word." Ps. cxix. 67. We must not, however, infer from David's case, that he who is afflicted the most has sinned the most. For one of the men whose trials have been the most signal was Job, of whom God himself said, "There is none like him on the earth, a perfect and an upright man, one that feareth God and avoideth evil." Job i. 8. In short, taking both worlds into the account, it is nearer the truth to say, that he who is tried the most is the man whom God designs to honour the most. Thus Job's signal trials were sent to prepare him for signal honours. For in this world Job's personal afflictions prepared him to enjoy and appreciate a hundred and forty years of health, and the loss of children that caused him many anxious fears, prepared him to appreciate a new and lovelier family, in which he was to have son for son, and daughter for daughter, according to the number he had lost. The loss of his property, too, prepared him for increased and sanctified prosperity; a prosperity in which the interposition of Providence was so signally written in legible characters, as to be known and read by all men. For the exact doubling of the numbers of his sheep, of his camels, of his oxen, and of sheasses, was like the united voice of the heavenly host, proclaiming from pole to pole, "This is the man whom God delighteth to honour."

Nor can we conceive of Job's protracted life being less useful than it was honourable; and though he has long been dead, he yet speaketh to the edification of the church of God, and will hereafter speak to the edification of millions yet unborn. The present generation of believers, too, will soon have the happiness of seeing, that even now Job is ineffably blessed among the spirits of just men made perfect. But when the Redeemer, of whom he spoke, shall stand at the latter day within the precincts of this lower world, not only Job, but the whole assembled universe, will see that it was good for him that he was afflicted. For, in 2 Cor. iv. 17. the Apostle Paul, speaking of himself and other believers, uses these memorable words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." To the same purport, too, is the language of Peter: "For a season," says he, "if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."—1 Pet. i, 6, 7.

In another point of comparison, it may be said, that he who is the most tried is he whom God designs to make the most useful; and, in some cases, trials are the necessary companions of gifts, in order to secure the usefulness of their possessor. For so tenacious is pride of its old habitation, that even the usefulness of Paul was in danger from "visions and revelations of the Lord." Thus the Apostle himself says, "Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. xii. 7.

But perhaps some one may say, "None of these cases apply to me. I am conscious of integrity in the sight of God; but *there is a generation whose teeth are as swords, and their jaw-teeth as knives;* and from unmerited reproach my usefulness is ruined." If, however, the Christian is *really* suffering wrongfully, let him not despond. His case is in good hands; and the main points he has to attend to, are to preserve his integrity, and to commit his cause to Him that judgeth righteously. "But why," says he, "are these attacks so simultaneous without concert, and why is there so conspicuous an effect without a visible cause?" Ah! could the disconsolate believer have his eyes opened, like the young man who accompanied Elisha, he would perhaps see wonders. He might possibly descry the charioteers and horsemen of the prince of darkness, and hear their leader crying, "To arms! to arms! I will over-take! My hand shall destroy!" But though the great calumniator would destroy all usefulness if he could, every good man may boldly say, "The Lord is my helper;" and knowing that he relies on a Divine Saviour, whom the angels obey, he may exclaim, with a joyful expectation of deliverance, "There are more for us than there are against us."

In such a man's case, therefore, the history of Joseph speaks volumes. Whose character ever stood fairer than his in the sight of God? and yet how peculiarly trying was the unjust reproach that seemed to have irretrievably ruined it! Thus the best young man in Egypt was imprisoned and calumniated as one of the worst, and, as far as the justification of his character was concerned, Providence seemed as silent as death. But to all the Christian's trials there are prescribed limits. "God is faithful," says Paul, "and will not suffer you to be tempted (or tried) above that ye are able, but will with the temptation (or trial) make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. When Joseph's trial, therefore, had reached the line of demarcation, it was impossible for all the host of rebel angels to perpetuate the reproach. For, lo! when all the inhabitants of the earth would have been unequal to the task of vindicating Joseph, a Friend appears, before whom the millions of mankind are but as grasshoppers. Before such a vindicator, suffering innocence was at once redressed; and all intelligent beings who had heard the reproach, were for ever convinced of its fallacy and injustice

An abundant *compensation*, too, awaits the suffering Christian —Thus as Joseph had suffered in his character, that was the point in which God was afterwards pleased remarkably to favour him: and thus was he "made glad according to the days wherein he had been afflicted, and the years wherein he had seen evil." Then, according to his prophetic dream, he saw "eleven stars doing obeisance to him" (Gen. xxxvii. 9.); and the Egyptians themselves exclaimed to the crowds before him, "Bow the knee! bow the knee!" Yea, foreign nations came from afar, and did honour to him who was so well prepared to receive it, by regarding it, not as the mere breath of mortals, but as a peculiar gift of God.

Such then being the aspect of the Christian's trials, he may rejoice in tribulation. Thus when God said to Paul, "My grace is sufficient for thee," it was enough. "Therefore," says Paul, "I take pleasure in (sinless) infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong" 2 Cor. xii. 10. Thus also other Apostles of Christ "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts v. 41. Nor are there any reasons why Christians of the present day should not have the same confidence in God as ancient Christians had. Under the solace afforded by the Gospel, the Christian may say with holy boldness, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. iii. 17, 18.

Let the believer, then, imitate the importunity of Jacob in supplications, and the firmness of Daniel in the worship of his God. In these days of light and liberty, we are not called to face death as Daniel was; but if days of martyrdom were to return, they would make sad confusion among us, if we do not even now cultivate a martyr's *spirit*. "He that will be my disciple," says the Saviour, "must take up his cross and follow me." In this way, Christians of every denomination may, with holy confidence, expect in *minor trials* the presence of Him who cheered martyrs, amidst devouring flames and the scoffs of their enemies.

In all cases, then, the faithful followers of the Lamb may boldly say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. xlvi. 1, 2.

J. F.

Stratford, Essex.

NO. 58.

The Opposition made to the Gospel.

If opposition was made to the introduction of a Pagan system, the sword decided the dispute. Mahomet pretended a commission to silence opposers in the same way. But how different is the spirit of the gospel! "The weapons of our warfare are not carnal"—"Behold," says Christ to his Apostles, "I send you forth as sheep in the midst of wolves." The artillery of opposition to the gospel was planted in every quarter. There was opposition from the prejudices of the *people*, attached to the religion of their fathers; and whose attachment was bigotted and fierce, in proportion to their ignorance and blindness. There was opposition from the *philosopher* and the learned: Christianity paid no more respect to the speculations of the literati, than to the superstitions of the multitude: no wonder that their pride was wounded, and they were roused to revenge the contempt cast upon them. There was opposition from the *priests*, and all who officiated in the temples, and fattened on the sacrifices. Not only their wealth and influence, but their very existence was at stake. How well they could stir up the people to vengeance against innovators, the experience of every age produces abundant testimony. There was still more formidable opposition from the *rulers* of the world. There was not merely an alliance between church and state under the reign of paganism, but perhaps, to speak more properly, an incorporation of religion into the civil constitution: and in the Roman empire especially, the chief magistrates bore the most distinguished offices of religion. The Emperor had the title of Pontifex Maximus, and those who were next to him in power, sustained the sacerdotal offices next in dignity. What alarm may those men be supposed to feel at the entrance of a system which if successful would strip them of all their dignity and influence in matters of religion; and which might likewise, in their apprehensions, endanger the public peace, and the stability of their civil authority: and how tenacious of every grain of power rulers have always been the history of all ages clearly demonstrates. Or if they did not themselves suspect danger, the other classes concealing under the pretext of zeal for the rulers' safety and the country's peace, the fears they felt for the loss of their dignities and emoluments, would not be slow to call for the interference of the arm of authority, and put a stop to the designs of such dangerous men.

Nor was there less opposition from the *Jews*, than from the Gentiles. Christianity, by placing all nations on a level, struck a blow at the root of the pride of every *Jew*. His superior privilege in being one of God's peculiar people was instantly lost. So keen an abhorrence had they of this, that when Paul, in the course of a speech, mentioned that Christ had sent him to preach to the Gentiles, they cried out, "Away with such a fellow from the earth, for it is not fit that he should live." Acts xxii 22. They had heard him for a considerable time in silence; but when he spoke of the Gentiles being admitted to equal privileges with the Jews, they could bear it no longer; but eagerly sought to imbrue their hands in the blood of the profane blasphemer. Such was the spirit of what would be called the *populace* among the Jews.—To a smaller portion of honesty the *pharisees* united equal opposition, and superior hatred. If Christianity prevail, they must fall from the pinnacle of veneration to the abyss of contempt. And is there any thing which will oppose with greater violence and fervor, than the pride of superior knowledge, and of the sanctimonious observance of every rite? The *priests* had kindred feelings with those among the heathens; the *magistrates* too were forward of themselves to oppose, from the causes already assigned; or they were in a manner forced to it, in order to please the people.

All these kinds of opposition were in addition to that grand radical prejudice, which reigns in every depraved heart; namely, the dislike of a religion which commands to sacrifice pride at the foot of the cross of Jesus; and which enjoins perfect purity in heart and life, and the destruction of every sinful thought, and word, and deed.

That this is not speculative reasoning, the treatment of Christ and his Apostles, and of inferior teachers, will clearly prove. Reproach, loss of goods, banishment, imprisonment, and death, were their reward from the Jews. The Gentiles betrayed a similar spirit: and the preachers of Christianity were treated by them with equal dislike and equal severity. Success here will be remarkable indeed.—*Bogue.*

Men who have their paramours abroad, are much more likely to fall out with their wives at home; so professors of religion, whose minds are taken off with interfering attractions, are extremely apt to fall into that fault-finding temper and disposition, towards their minister and church; which of all little paltry pursuits, in which a rational being can engage, is one of the most pitiful and vexatious. It is an easy course to be sure, for certain querulous, cross-grained, and bad tempered geniuses to pursue; and as Saurin says, it is easy for a dead carcase to rot, and for a leper to rub his sores.—*R. I. Rel. Mess.*

NEW-YORK AND HARTFORD

STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. THO'S. STOW.
The MACDONOUGH; Capt. LUTHER SMITH.

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days:

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River.

Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New Hampshire, and Vermont.

☞Freight and passage as low as any other Boat on the River.

CHAPIN & NORTHAM, *Agents.*
Hartford, March 8, 1828. tf7

FOR SALE.

A DWELLING House in Village street, convenient for two families.—Terms easy Enquire of A. Bolles, or G. Robins.
March 14, 1828. 3

STOP THIEF.

STOLEN from the subscriber, in Manchester, on the 2d inst. a dark bay Horse, about 12 years old, with a white star in his forehead. He was taken by a man by the name of *Raymond Watson*, about 30 years of age, sandy complexion, light hair, thick set. He wore a light coloured great coat, black hat, boots very much worn; his other clothes something dirty. Whoever will apprehend said Watson, and give notice where he may be had, and brought to justice, shall receive TEN DOLLARS REWARD.

ELISHA ANDRUS.
Manchester, March 15, 1828. 3w8

A FARM

FOR SALE, Situated about half a mile west of the Baptist Meeting House in Bristol, Ct. containing about *Forty Acres* of Land, a Dwelling House and Barn. On the Farm is an Orchard producing 30 or 40 barrels of cider annually. For further particulars enquire of ROLLIN ATKINS.
Bristol, March 17, 1828. 3w9

THE
PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE, INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount ($150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.
THOMAS C PERKINS, Secretary.
Hartford, July, 1825.

ÆTNA
INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by *FIRE*, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

☞ DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the act of the Company.

THOMAS K. BRACE, *President.*
ISAAC PERKINS, *Secretary.*

Printers' Cards.

FOR Sale at this Office, a few dozen pairs Printers' Cards. A rare and scarce article.

PENSIONERS' BLANKS
OF ALL KINDS,
For sale at this Office.

Book & Job Printing,
EXECUTED WITH CARE AND DESPATCH.
AT THIS OFFICE